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A PAROCHIAL

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R. P. M. C. C. C.

# LETTER

TO THE

INHABITANTS

OF

ST. PAUL'S DEPTFORD, *Kent.*

*James Bate, M.A.*

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L O N D O N:

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A. PARSONS

# LETTER

TO THE

## INHABITANTS



ST. PAUL'S DEPTFORD, KENT.



NO. 10. N.

Printed for the AUTHOR, by H. WOOD, 10, N. 10, N. 10, N.

## Parochial LETTER, &c.

GENTLEMEN,

**A**T this Time of extraordinary publick Danger, I choose to address you in this extraordinary Manner. For though I have the Pleasure to say it (and I heartily thank God that I can say it) that I have always found you highly attentive to what I say to you from the Pulpit, and have therefore the less Occasion, perhaps, to speak to you in a Parochial Letter; still, what is *read*, and may be read again, if it be home to the Point, will always have the Advantage of what is only spoken to you once for all.

I SHALL be very plain and artless in what I have to say to you. In a Word then, the Nation is invaded by a desperate Band of hungry Popish Vagabonds and Cut-Throats, who have already made a very formidable Progress, and are in hopes of compleating our Ruin by the help of

*France and Spain* ; from both which, Invasions are daily expected to be made, or at least attempted, in the Southern Parts of this Realm. Upon this Occasion, all that is valuable to *ourselves* in *this* World ; and I may add, all that is valuable to our Posterity, both in *this* and the *next* World too, lies evidently at Stake. For if God does not blast their Endeavours, there's an end at once of our Religion, Laws, Liberties, Estates, Trade, and Commerce. Let us consider well the valuable Blessings we now enjoy, and compare 'em with the Evils we must inevitably suffer, if the Devices of these *Jacobite Banditti*, for the Sins of this Nation, should meet with Success.

In the first Place then, we are in Possession of the wisest, best contrived, and most free Government upon Earth. I say the *most free* ; for our Legislature consists principally of Representatives, chosen by ourselves ; a Branch of Freedom that, which no other Kingdom, no nor even any Common-Wealth on Earth, (of any Note or Figure) can boast of.

2. In the next Place, we profess a Religion purged from the Dregs of Popery, and as nearly brought to the Standard of Apostolic Purity, as the Piety, Wisdom and Learning of the greatest Men of the Age of the Reformation could bring it ; Men of as extensive and solid Learning in Divinity, as the World ever produced ; and to compleat all, they were Men who sealed their Principles with their Blood, and joyfully expired in *Popish Fives* in Attestation of 'em.



3. WE have this Government administred, and this Church happily defended, by a most gracious Prince, of whose Integrity, Justice, and Courage, we have now had many Years Experience; nor can the least Infringment of the Laws, nor the least Act of Oppression or Tyranny against any one Subject be ever laid to his Charge. His Enemies, who we see can say or do almost any thing, never had the Impudence to affirm the contrary. May he long live to bless this Nation with his mild and gracious Government, and to triumph over the Baseness and Ingratitude of all rebellious Subjects.

4. To the Advantages of *such* a Constitution in Church and State, *so* guarded by a Prince whose Virtues are communicated, we see, to his Royal Progeny; to these we must add the Blessing we enjoy in being possessed of a Spot of Ground, for Situation, Soil, and Climate, hardly to be equalled under the Sun. Such of you as have travelled, and compared it with others Abroad, will second this Assertion, and easily agree with me, that such a Piece of Land as *England*, richly deserves a sturdy Defence, and is not to be tamely given up in a Fright.

5. I forbear to expatiate upon the Blessings of our extensive Trade and Commerce, because many of you are better able to instruct *me* upon that Head. Let me only remind you, that a *free Protestant* Government is the only Soil in the World, for Trade and Traffic to flourish in, to any Purpose.

SUCH are the Blessings we now enjoy ; but let us see in what Manner the Scene must be shifted if the King's Enemies gain their Point. Why, instead of being Freeholders of the finest Country on Earth, enriched with a universal Trade and Commerce, and blest with the happiest Constitution in Church and State, under the Government of a most just and gracious Prince ; we and our Posterity must for ever labour under an Arbitrary Tyrant, *We* Slaves to *Him* in the first Place, and then, both *He* and *We*, all tributary Slaves to *France*. Our Religion must be given up for Popish Superstition, our Country impoverish'd, ruined, and plunder'd at Home, and bereft of all our Trade and Commerce Abroad.

FOR first, 'tis evident, that if the Pretender comes in, the Pope must, and will, bear him Company. I have heard it affirmed indeed, (but know not how true it is) that the young Man who now invades us, pretends to be a *Protestant*. If so, he must be a Curiosity worth seeing, being certainly the first *Protestant* that ever was born and bred at *Rome*, since the primitive Days of the Church. But how shall we know the Truth of this ? Why, as *Rome* was the Scene of his Birth and Education, perhaps he'll produce the Pope's infallible Testimony, or bring a Certificate of his Religion under the Hands of those pious Cardinals who equip'd him for this Expedition. 'Tis well known, that in the late Rebellion, the Pretender, his Father, when press'd to it, did refuse to promise his Protection to the

the Protestant Religion, in case he should recover the Crown. 'Twas honestly done, I confess; but then we may judge what a tender nursing Father of the Church that Man is likely to make, whose only public Act of Honesty that stands upon Record, consists in refusing to protect that Church at all. 'Tis evident therefore, that if either *he*, or a pretended Protestant Son of *his* breeding up, should ever come here, Popery must, and will be introduced.

2. **POPERY** can never be introduced into, nor at all maintained, in this learned and enlighten'd Nation, without a most bloody Persecution, set on foot by an Arbitrary Power in the State.

3. **AN** Arbitrary Power in the State can never be introduced into, nor at all maintained, in so free, generous, and sensible a Nation as this, without the Aid of a Foreign Power.

4. **THAT** Foreign Power can be no other than *France*; our old, natural, inveterate Enemy, and Rival, *France*. *Spain* may lend a Hand at present, but the main Business must be done by *France*.

5. **FRANCE** must of course keep a Standing Army amongst us, to be paid ——— by us, I was going to say; but I believe they'd go near to save us that Trouble by paying *themselves*, and in such Proportion too, as *they themselves* shall think fit.

6. **LET** us now suppose his Majesty of *Scotland*, *England*, and *Ireland*, to be possessed of the



Throne, and maintained there by *France*; as he *must* be, if ever he sits on it. Why, the *French* would immediately seize upon every Branch of our Trade; of that Trade they have so long envied us, and of late Years so greatly rival'd us in. Nor would the King of *Scotland, England* and *Ireland*, be at all able, were he ever so willing, to prevent it. For though he would indeed be a King, with a Vengeance, over *us*, he would yet be nothing more than a Vice-roy to *France*.

7. THEIR next Step must of course be, to prevent our building any more such dangerous Machines, as Men of War and Merchant-men; the former having always been so dangerous to their Power, and the latter to their Trade. To do this effectually, an End must some how or other be put to the whole Race of *Shipwrights*, and all other Artificers concerned in *Ship-building*; either by obliging them to turn their Hands to something else, or by sending them into *France*,——just as the Conquerors shall think fit. So that you'll easily see, that our Town of *Deptford*, which either directly or indirectly depends wholly upon this Business, must of course be reduced, from a flourishing Town of nine or ten Thousand Inhabitants, to a despicable Village of perhaps an hundred Cottages.

8. JUDGE how it will fare with the rest of the Nation, when the Home-Trade, and the very Tillage of the Land, comes in a great Measure to be ruined, by cooping up the most useful Hands of both Sexes in *Monasteries* and *Nunneries*.



*neries.* When out of this poor Pittance, the Prince shall have satisfied the craving Demands of the Pope and the *French*, and stopp'd the gaping Mouths of his hungry and naked Friends of the North, how much do you think will be left for us *Englismen* to subsist on?

GENTLEMEN, What a Scene of Confusion, Misery, and Desolation, do the Attempts of these Rebels present us with, as to our temporal Estate. As to our spiritual Condition, the Change will be infinitely more lamentable, for Popery must then be our Fate.

Now, Popery is a Scheme the most adverse of any other, both to common Sense and common Humanity. For 'tis her Maxim to put out the Eyes of her Votaries, and to tear out the Hearts of all others: —— 'tis her Way —— to deceive all that she can, and to destroy all that she cannot deceive. To justify my Charge of Cruelty, I must refer you to the *Book of Martyrs*, the *History of the Inquisition*, and several other Tracts of the same Nature; but the Charge of Knavery and Imposture may easily be made good, in some few Instances, consistently with my intended Brevity. And I shall do it, after I have first apprized you of the true Origin of this detestable Corruption of Christianity.

You are to know then, that for Reasons wise and good, God suffered the Christian Church to be severely persecuted by the *Pagans*, for its three first Centuries. By the end of that Term the Brightness of its Light, and the Innocence, Piety,

Piety, and Fortitude of its Martyrs, bore down all Opposition, and the Empire became Christian. When Kings became the *nursing Fathers of the Church*, they ran into the other Extreme, and almost ruined it with an over Fondness. For, partly by the bodily Labours of the Monks (who planted and cultivated the *then wild*, but now the most valuable Lands of *Europe*) but principally by the unbounded Liberality of Princes and Nobles, the Clergy got possessed of more Wealth than they wanted; and being Men of like Infirmities with *other Men*, they abused their Wealth, grew lazy and ignorant. Ignorance and Laziness begat Vice; Vice begat Knavery, and Knavery begat Priest-craft. Now, Priest-craft is properly an Imposition on the Laity, upon a religious Pretence; and Popery is nothing more than such an Imposition. But as this Cheat could not be effectually carried on without the Aid of the Civil Power, this gave Rise to that firm League and Friendship, that has ever happily subsisted, between Popery and Arbitrary Power. Tyranny supports Popery, and Popery returns the Compliment, by maintaining and preaching up Tyranny.

HAVING spoken of the *Origin*, I shall wind up all with a Word or two concerning the abominable *Tenets* of Popery. Now, Ignorance being the High-way to Delusion, these Deceivers must of course encourage it all they can, in those whom they study to delude. First of all, therefore, we must deliver up our Bibles. Quite right; for to their Sorrow and Shame they know, that of all Books the Bible is the bitterest Foe

Foe to Popery and Priest-craft. They tell you in their Defence, that wicked People make an ill Use of the Scriptures. Very true, none grant this more willingly than the Clergy of *England*; but what then? Wicked Men do also make an ill Use of the Sun and Moon; but God forbid, that those Luminaries should therefore be extinguish'd.

How contrary to the Scriptures, the main Tenets of Popery are, may be seen in these few Instances.

1. PRAYERS in an unknown Tongue are contrary, not only to common Sense—but also to *St. Paul's* express Words, in *1 Cor. xiv.*

2. THE Worship of Images flatly contradicts a well known Commandment. They palliate this enormous Sin by the same Arts the old Heathens made use of, to excuse *their Idolatry.*

3. The Adoration they pay to the Bones of Saints, and other Relicks, is a Strain of Folly beyond Heathenism itself. They are belied, if the very Tail of the As on which our Saviour entered *Jerusalem*, be not kissed and adored among them. But Examples of this Kind of Folly are *innumerable*;—and to those who have never travelled—*incredible.* In short, had these Deceivers shewn but half that Regard to the *Precepts* and *Examples* of the Apostles and Saints, that they pretend to pay to their *Skulls, Bones, old Cloaths,* and other Relicks, we and the Church of *Rome* had never been divided.



4. THE invoking and worshipping of Saints and Angels, could never be practised, one would think, by any Christians who had ever read (amongst other Texts) the 8th and 9th Verses of the last Chapter of the *Revelations*.

5. TRANSUBSTANTIATION, or the maintaining that the Wafer consecrated by the Priest, is actually turned into the same real identical Body of our Lord that hung upon the Cross,—this is so palpable an Absurdity, so opposite both to Reason and all our Senses, that 'tis hard to say what View they can have in ramming it down the People's Throats; except it be to widen the Passage, and so to qualify them for swallowing and digesting any Thing. And yet, if these People are brought amongst us, and we should offer to disbelieve all this, we must expect they'll tell *us*, as they told our Forefathers in bloody Queen *Mary's* Days,—*as your Bodies now fry in Smithfield, so shall your Souls burn in Hell.*

6. PURGATORY is well known to be one of the ancient Dregs of Heathenism; brought into Popery, for the gainful Trade of praying Men's Souls of it. The Scripture (let them strain as hard as they will to fetch it from thence) knows nothing of it.

7. THEIR refusing one half of the Communion to the Laity, is as direct a Breach of our Lord's Command, as their presuming to institute five other new Sacraments.

8. AND as to the Infallibility of the Pope,—judge of *that* by the many Decrees, made by different Popes, point blank contrary to each other, and yet all of them *infallibly* right. We may much more reasonably presume, that when there were three Popes at a Time, (as once there were) all of them excommunicating and damning one another, they were *all three infallibly in the right*.

9. As to the Pope's excommunicating, cursing, and deposing of Princes, you'll always observe, that those Christian Princes and States, that are the most heartily curst by the Pope, have ever prospered the best.

BUT to complete the Farce of Popery, and to sum up all its Absurdities in one;—tho' the whole Scheme of it be nothing more than a Contrivance to exalt and aggrandize their Churchmen beyond all Reason and Measure,—yet, upon their own Principles, 'tis absolutely impossible for them to prove, that there either now *is*, or ever *was*, any such thing in their Church as either a Pope, Bishop, Priest, or Deacon, or so much as any one Christian, lawfully baptized. For 'twas enacted by the Council of *Trent*, (*Seff. 7. Can. II.*) That “the Intention of the Minister is required to make a true Sacrament.” Now, since they make *Orders* a Sacrament, I would ask them, who knew the *Intention* of the Bishop that ordained the present Pope, or any Bishop, Priest, or Deacon among them? Consequently, who among them can prove himself a real, true, and legal

legal Pope, Bishop, Priest, or Deacon, or even a Christian, properly baptized? So that you see the Superstructure of Popery stands upon a Foundation well worthy of the Edifice. Believe me, the true Church of God is built upon a Rock of a more durable Nature: But the further I go into this Subject, the wider the Prospect opens, and therefore I *must* have done.

GENTLEMEN, I have thought it proper at this Juncture, to be at the Trouble of circulating this Letter among you, in order to give you a short Sketch of the Religion and Politics, which the Rebels in the *North* are a fighting for. You will naturally ask, *what are we to do?* I answer; In the first Place, let each of us repent of those Sins, that have provoked God to threaten us with this fore Calamity. Next, let us all, both in public and in private, earnestly beg of God to bless the Means made Use of for our Defence: But of these Points, more from the Pulpit. Lastly, let us exert our own best Endeavours to stop the growing Evil. *We* of this Parish are *partly* of middling, but *generally* of lower Life; yet all may do something. Let us then agree to strengthen the King's Hands as far as *we* can, by a *County Association*, if our Superiors should advise it; as probably they will, if the Danger increases. If it be necessary to open our Purses, let us do it chearfully, and according to our respective Abilities; never scrupling to part with a little, to save our all. When the Empire of the *Greek* Christians was overrun by the *Turks*, the People were so infatuated, that they would contribute no Supplies to the Emperor; each  
Man



Man thinking that 'twas reasonable that every one should lend a Hand to support the state —except himself. The consequence was,—the *Turks* broke in, and devoured them all. Lastly, if Things come to that pass, that we must hazard our Lives in Defence of our Country, let us *then* remember, that *he* must be but a base-born *Englishman*, who desires to survive the Happiness of his Country but an Hour.

*I am,*

GENTLEMEN,

*Your Faithful Pastor,*

St. Paul's Deptford.

Oct. 1. 1745.

*and Obedient Humble Servant,*

J A. BATE.

In addition, that two residents that every  
one should have a hand to support the law  
—except himself. The expenditure was all  
the same. It is in, and devoted them all  
to it. It is a good thing to see that we must  
pay our lives in the name of our country.  
Let us then remember, that we must be true  
to our own law, who desire to have the  
law for his country.

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